

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

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APOSTASY AND ITS CAUSES.

(From the Deseret Evening News.)

Nearly forty years have passed away since the organization of the Church of Jesus Christ of Latter-day Saints, but they have not passed without bestowing rich and varied experience upon those who have been connected with it or who have carefully studied its history. Those who have been its members have had a school in which to study human nature under circumstances that have prominently brought to the surface its best and worst features. It has been truthfully remarked on many occasions that a man did not know himself or know his fellows until he or they embraced the Gospel in its fullness and purity. Then whatever good or evil qualities or dispositions he or they might have would be brought to the surface, and their true characters would be known. A man, under the influence of the Gospel, either becomes a very faithful, true man, or a very unfaithful, bad man. He cannot, while professing to be a believer in the truth and connected with the church, stand still. He must inevitably progress or go backward, and the signs of his progress or of his retrogression have been made so manifest to the people by long experience that they have not the slightest difficulty in discerning him in any condition.

liar, that cannot be persistently violated without retrogression and apostasy following. They are as familiar as the "household words" to all the members of the Church who have had any experience. Experience has proved that the indulgence in whoredom, adultery, and lust is fatal to faith in the Gospel. This practice is so antagonistic to the spirit of the Gospel that the two cannot co-exist in the same individual. Experience has also proved that opposing or speaking against the priesthood or the authority which God has placed in His Church to govern it is inevitably followed, sooner or later, by a loss of faith and by complete apostasy. These are two rules, or they may be termed laws, which, during the experience of nearly forty years, have never been known to be violated without apostasy following; unless, indeed, the transgressors of them repented humbly and sincerely and succeeded in obtaining forgiveness. Position, knowledge, or influence may be of advantage to a man under some circumstances, but they avail him nothing in averting the penalty which follows the transgression of either of these laws. It is alike upon all, from the highest to the lowest, from the richest to the poorest, from the most cultured to the

There are certain rules with which experience has made the people fami-

most illiterate, and all are amenable to it.

Besides these, there are numerous other laws which must be observed. Our space will not permit us to mention them in detail; but they are well known to the members of the Church who have experience. When they are violated it is quickly discerned, and frequently when least suspected by the person who is guilty of the violation. If a man is dishonest, grasping, greedy, taking advantage of his neighbour, neglectful of his duties as a Saint, not living up to his profession, delighting in the society of the wicked, and he persists in any or all of these things, confidence in him becomes weakened, it is seen that he does not possess a good spirit, and those who know him are prepared for what must inevitably follow, unless he repent, viz., a loss of faith, and, finally, apostasy.

Out of all who have lost their fellowship and standing in the church from the beginning until the present, we never knew or heard of one who lost it when in the full and active discharge of his duty. Many have lost their faith, and been expelled from the church through their indulgence in the spirit of whoredom and lust. Many, also, through following the example of Lucifer, who opposed constituted authority and rebelled against it, and, like him, have been cut off from the society of the virtuous and the righteous; and many, also, for other sins; but when or where, in all the history of the Church of Jesus Christ of Latter-day Saints, was one ever excommunicated who was humbly and faithfully discharging his duties as a servant and Saint of God? There never was an instance of the kind.

We know that there scarcely ever was a prominent individual cut off from the Church that did not make the assertion that he was expelled without a cause. Such persons, from the days of the notorious Hurlburt down to the present time, have always been—if their statements were to be believed—exceedingly righteous. They were not wrong; oh, no; it was Joseph, or it was somebody else that had erred and

was in the dark and had fallen. Frequently they have continued to assert that they were as strong believers in the doctrines of the Church as they ever were, that they knew them to be true; but the authorities were wrong; the man who had held the keys had transgressed and was in the dark. This was the case with the apostates in Kirtland, who threatened men's lives when they testified that Joseph was a true prophet and had not fallen; and it was the case from that time to the days of William Law, who, Judas-like, while sitting at the Council board, and on terms of intimate friendship with the prophet of God, was secretly plotting with his enemies to destroy him. So strongly did this base man profess to believe in the doctrines of the Church that, after declaring Joseph was a fallen prophet, he actually attempted to organize a church, put himself at the head of it as a prophet, chose two other apostates to act with him as counsellors, and proceeded to select twelve men to be his apostles! This movement of his and his confederates was the sublimity of impudence and hypocrisy. But it is a noticeable fact, that apostates, as a rule, assume to be wonderfully pious. More self-righteous men could not apparently exist than some of the early apostates when cut off from this Church. In fact, while true religion is esteemed, hypocritical pretence to piety is viewed with suspicion by the Latter-day Saints, it being understood to be an evidence of apostasy. Another evidence is that when men drink into that spirit they immediately become very popular among the wicked. Those who sought the overthrow of the Church and the destruction of Joseph in the neighbourhood of Kirtland, Far West, and Nauvoo, rejoiced when they heard of men apostatizing and proving false to him. While they were faithful and true, the wicked hated them as they hated the Church; but no sooner did they become apostates, and began to operate against him, than they became the warm friends of the Church, and were welcomed into its society. This is a result which has never failed in cases of apostasy.

A SHARP CONTRAST.

A VERY boldly defined and instructive contrast may be found in the following descriptions of mining towns in Montana and the railroad town of Julesburg on the one hand, and a Frenchman's view of the Mormons on the other. They are worth reading and reflecting upon. A gentleman of Brooklyn, U.S.A., thus describes men and things in Montana, as published in an American paper:—

LIFE AND MANNERS IN MONTANA.

Let me give you my impressions regarding the various phases of Montana society. To begin with, all late arrivals are dubbed by the old mountaineers "Pilgrims." At Fort Benton, the head of Missouri river navigation, the pilgrim first smells mountain air, and until he gets well out of town he snuffs mountain whisky. The town of Benton consists of one street of houses, all in one row, and nearly all occupied either as dance-houses or whisky shops. The quiet waters of the Missouri flow on the opposite side. Of course, a few hours' residence in that place was enough for me, and I took conveyance for Helena as soon as possible. I wanted romance, and I got it. I got it in the daytime, in the shape of dust in my eyes, ears, nose and mouth; and I got it at night between a pair of blankets, in the shape of rain.

At first Helena did not make a very favourable impression upon me. The streets were full of loafers, gamblers, and fellows belonging to another species, grown on these mountains only, called "Self-Risers," whose distinguished traits are capacity for bad whisky and ability to live on one "square" meal of buffalo meat and bread a week. Each alternate house is a whisky-shop, a "hurdy-gurdy," a faro-bank, or a keno roll, with an occasional Jew clothing-store interspersed among them. Restaurants with fanciful names—such as "Kan-Kan," "Klyus," "Magnolia," &c.—are also plentiful. Spanish "bull-whackers" are almost daily visible in the streets, yelling Mexican oaths at their cattle,

at the same time taking tufts of hair out of the backs of the leaders with a twenty-foot whip. Chinamen, as they pass along, squeak out their doleful notes; and an auctioneer is frequently heard wanting some one to "Go the five on it!" "Give him the five on it!" A civilized being, dropped down in Helena without going through the process of making the journey, would surely imagine himself in Bedlam.

One thing which impresses me more than anything else here is the vein of recklessness that runs through everything, from a business transaction to a common-place remark. Usurers have lent money on collateral at rates as high as ten per cent. a month. In conversation the usual mode of assenting to any proposition is, "You bet your life," or "I'll go my bottom dollar on it." Gambling hells, keno houses and "hurdy-gurdies" are licensed concerns here, and the faro dealers are among the richest men in town.

The next interesting picture is of Julesburg:—

THE PANDEMONIUM TOWN OF JULESBURG.

It was dark when we passed Big Springs, and the apparition of the once pandemonium town of Julesburg. This was the terminus of the road in the summer of 1867. Here the railroad employes were paid off, and every possible Satanic influence and art were near at hand to secure their money. All consignments of goods from the East to places further West entered at this point. This gave occasion for an extensive business, in addition to and different from that created by the presence of so many railroad men. Here wagon trains were fitted out for Colorado, Wyoming, Utah, and other Western Territories and places on the Pacific slope. Outcasts from society assembled here in swarms, and without any semblance of law or order they held high carnival during all the summer. Gambling was openly carried on; debauchery was the rule; every other house was a gambling den, whiskey

shop, or other "hell." Bacchanalian scenes were daily and nightly witnessed everywhere; shooting was a self-assumed prerogative for which there was no punishment at all; it was the prompt and prevailing argument, against which there was no appeal; humanity was systematically outraged; brutality reigned supreme; a dead body, the oozing blood yet warm, was tossed out of a window or a door with the utmost nonchalance; a dead body was found in the streets at daylight; no questions were asked, but it was put out of the way into a hole. The Big Tent was a feature of the town; the bar stood near the entrance; gaming tables for every description of the art were arranged around the canvas room; a platform, with the musicians, was located in the centre round the pole; courtezans of the very lowest type danced round it in abandoned freedom, each vieing with the other in everything obscene; no language was "respectable" which was not indecent and profane. At length, by the efforts of some of the business men, the Vigilance Committee was organized, and some of the desperadoes were summarily despatched; and at last, when the terminus of the road extended further, and the mushroom town moved on, dead bodies of many missing persons were found covered up in the cellars of those "hells" which had so disgraced the town. Now all that remains of this once infernal region are a few scattered buildings and the graves of the devils and their victims upon whose dilapidated head-boards you may read this rude inscription, "Unknown." Julesburg now serves as a station for the military station of Fort Sedgwick on the south side of the river.—*Correspondent of New York Herald.*

The third and last picture is equally interesting, though of an entirely different character to either of the preceding:—

A FRENCHMAN LOOKS AT THE MORMONS.

In *Etats Unis, le Self Government et le Césarisme*, by M. Portales, the most curious chapter is that devoted to the Mormons. After describing the valley and its flocks, the lake of fresh water, and Salt Lake lying in the blue distance, he tells us of his arrival at a

pretty *chalet* where he was kindly received by the landlord, a Mormon with four wives. After tea he went to the Theatre—a beautiful structure, in the Doric style. The play was from Shakspeare. He was admitted to the "green room," but saw nothing to offend the most fastidious taste. Two of the beautiful young actresses were Alice and Zina, daughters of Brigham Young.

He says:—"Brigham is no ordinary pontiff. While laying the foundation for a gigantic temple, he builds a theatre and ball-room. He himself excels in dancing—he is an amateur in music, and has introduced in Salt Lake City the operas of the great masters Mozart, Meyerbeer, and Rossini. The friend of all amusements, he has organized regattas on the Lake, and fireworks on the Jordan.

"From the three religions, Judaism, Protestantism, and Catholicism, the Mormons have chosen what is most desirable. It must be confessed, and on this point all travellers agree, that the most remarkable thing in Salt Lake City is the morality of the inhabitants. Not a prostitute is to be found in the whole Territory of Utah—one never meets a drunkard—and, the prisons are empty!

"It has been said that we may judge of a religion by the lives of its adherents. I look upon a people with whom I have lived for a long time—on one side I see the disreputable woman praised, admired, imitated; adultery portrayed by novel writers, sung by poets, and glorified on the stage—prostitution tolerated and protected. On the other side I see an army of rickety, scrofulous children who ask in dismay, 'Who is my father?' We cannot but say: 'Before preaching to us your religion, change your practice. With you, prostitution is everywhere—your religion and your institutions are powerless to prevent such evils—therefore we do not want it.'

"The Mormons are rich, and taking all things into consideration, one is forced to admit that they are very happy, in spite of their polygamy—perhaps because of it. If I believed so, I would be a Mormon to-morrow."

Would anybody believe that the pious and virtuous Vice-President of

the United States, and many other self-righteous but superficial persons, infinitely prefer the first two pictures

to the third? Yet such is the case. Men are known by that with which they sympathize.

PRESIDENT YOUNG'S TRIP TO SANPETE.

CHIEFLY from various telegrams to the *Deseret News* we collect the following particulars of the recent trip of President Young to Sanpete County.

On the 27th of October, President B. Young, accompanied by President Geo. A. Smith and Elders Orson Pratt, Wilford Woodruff, and J. F. Smith, President Joseph Young, and Elders H. S. Eldredge and A. M. Musser, and others, left Salt Lake City on a tour through Utah, Juab, and Sanpete counties.

The company reached Lehi at two p.m. of the 27th. A meeting of the Female Relief Society, held at eleven o'clock in the morning, was addressed by Eliza R. Snow and Mrs. Zina H. Young. The same body was addressed at two o'clock in the afternoon by Presidents Brigham and Joseph Young, Elder Orson Pratt, President George A. Smith, and Elders Joseph F. Smith and A. Milton Musser. In the evening a large congregation of the Saints was addressed by Presidents Joseph Young and George A. Smith, Elders Joseph F. Smith and Geo. Dunford, and President Brigham Young.

After the afternoon meeting, Elders Pratt and Musser went to Pleasant Grove, where they had a large audience and a good meeting. Elders Woodruff and Eldredge held meeting at American Fork.

The President and party left Lehi at nine on the 28th, and attended the Female Relief Society at Pleasant Grove at half-past ten, where President Geo. A. Smith and Elder Wilford Woodruff preached forty-two minutes. The President and company reached Provo at one p.m. Elders Orson Pratt and A. M. Musser went to Spanish Fork, and Elders Wilford Woodruff and Horace S. Eldredge went to Springville, meetings being held at both places. Presidents Brigham Young, Geo. A. Smith, and Joseph Young remained at Provo, where they

held meeting at six p.m., when they addressed the Saints, occupying two hours and twenty minutes. There was a good attendance, although many of the brethren were absent at work on the road to Provo Canyon.

The President and party left Provo at noon on Friday, 29th, and reached Payson at half-past three o'clock. A meeting of the Saints was held in the evening, which was addressed by Elder Joseph F. Smith and Presidents Joseph Young and George A. Smith. President B. Young made a few remarks at the close, blessed the people and dismissed the meeting by prayer. The meeting-house was full.

At six p.m. meetings were held at Mona by Elders Pratt and Musser, and at Santaquin by Elders Woodruff and Eldredge.

On Saturday morning, 30th, at nine o'clock, the party left Payson, reached Nephi at about two o'clock, and attended the School of the Prophets, Presidents B. Young and G. A. Smith and Elder Joseph F. Smith making addresses to the assembled Elders on that occasion. In the evening there was a crowded meeting of Saints, which was addressed by Elders Wilford Woodruff, Joseph F. Smith, and Presidents Joseph and Brigham Young.

Up to Saturday evening the party had held thirteen meetings from the time of their departure from Salt Lake city on Wednesday morning.

On Sunday morning, 31st, at nine o'clock, they left Nephi, and held meetings at Fountain Green at noon, at which addresses were made by Presidents Brigham Young and Geo. A. Smith, and by Elders W. Woodruff, Orson Pratt, Horace S. Eldredge, President Joseph Young, and Elder Joseph F. Smith. After meeting, the party drove to Moroni in the rain; a crowded meeting was addressed in the evening at six by Presidents Joseph Young and George A. Smith, Elder

W. Woodruff and President B. Young. They left Moroni for Fairview at half-past nine, Nov. 1.

The President and company held a meeting at Fairview, Nov. 1, at 12 30 p.m., the speakers being Elders Orson Pratt, Joseph F. Smith, and Wilford Woodruff, and Presidents Joseph and Brigham Young. At six o'clock p.m. they held meeting at Mount Pleasant. A very large congregation assembled in the Bowery, which was lighted up with lamps and enclosed with wagon covers. Elders Orson Pratt and Joseph F. Smith and Presidents Smith and Young preached. The company was enjoying excellent health.

The party left Mount Pleasant, Nov. 2, at nine o'clock in the morning, and held meeting at Springtown at 10.30. Presidents G. A. Smith and Joseph Young, Elders Orson Pratt and Joseph F. Smith, and President B. Young spoke on the occasion. After the meeting they left for Ephraim, arrived there at 3.30, and held meetings at 4.30, at which President B. Young and Elders W. Woodruff and Horace S. Eldredge were the speakers. At seven in the evening another meeting was held, which was addressed by Elders O. Pratt, Joseph Young, sen., A. M. Musser, and President Orson Hyde.

The meetings were crowded and excellent. There was a grand torchlight procession of citizens and Sunday school children, with banners and music; an illumination at K. H. Brown's, firing of cannon, and a lively time generally.

The President and party went to Manti and held meeting at eleven a.m., Nov. 3. Presidents B. Young, G. A. Smith, and Joseph Young, spoke. They then travelled to Gunnison, while President G. A. Smith and Elders O. Pratt and A. M. Musser went on to Fayette and held meeting. The meetings held at Gunnison were at four and half-past six. Presidents B. Young and J. Young spoke at the first meeting, and Elders Wilford Woodruff, H. S. Eldredge, G. Dunford, J. Young, sen., J. F. Smith, and Orson Hyde spoke at the latter meeting. The houses were crowded. The health and spirits of the company were excellent, and the greetings everywhere were cordial.

President Young and company left Gunnison at half-past six a.m., Nov. 4, for Nephi, where they staid for the night. They left Nephi at six a.m. on the 5th, expecting to dine at Payson, pass the night at Provo, and arrive at Salt Lake City on the 6th.

ANNA'S TROUBLES.

—O—

HERE is a pretty kettle of female fish. Comes to our afflicted eyes a San Francisco paper, freighted with Anna Dickinson, feebly endeavouring to explain away certain aspersions which she had permitted herself publicly to cast upon the petticoated pioneers of California. She had said that most of them were facile to the approach of man. In fact, putting it with her usual ethereal mildness, she had observed that the majority of them might have been sunk in the sea for all the good they had done to California. Thereupon rose in their wrath the venerable virgins and the withered widows of San Francisco, and castigated Anna in the public prints. They set forth that they had come to

California while it was in the condition of Eden before the exsection of Adam's rib, when Montgomey-street was a desert, Sacramento a wild, and the miner of the period a hermit until woman smiled. They can testify not only to their own virtue, which surely they ought to know about, but also to the snowy innocence of their male contemporaries. They were not assailed with fiendish blandishments when they landed among those lovely men. On the contrary, when the men saw the unfamiliar furbelows, they felt how awful goodness was, and after one despairing look at these exemplary evangelists, fled howling.

Far from explicitly retracting her explicit inculpation, thus amply over-

thrown, Miss Dickinson in reply darts off from the point at a truly feminine tangent, and triumphantly vindicates her veracity by declaiming that it is impossible she can ever have uttered a slander upon her sex. "I deify womanhood," she exclaims, and nobody will fail to agree with her, at least so far as to admit that, however it may be with abstract womanhood, she would entertain no objections to an apotheosis of the concrete Anna Dickinson. "I care for women, and long for and suffer for women, and love them as I love my own soul." How kind it is for her to care for that oppressed portion of humanity, and how utterly incapable they are, as all of us in our domestic privacies have discovered, of taking care of themselves, there is no need to enlarge upon. But the extent of the sufferings of Miss Dickinson in this sacred behalf deserves to be recorded. Before she began to care for and to long for and to suffer for her sex, she was, it is understood, a New England school-teacher, surrounded by every luxury and revelling in the affluence she shared with all that pampered class. But now her devotion to her sisters has made her poor indeed. She manages to drag out a wretched existence on a minimum of "one hundred dollars a night and expenses," and the cold charity of the world flings her a few additional paltry thou-

sands occasionally for a treatise, in the guise of a romance, on the beauties of miscegenation. Here is martyrdom! What was Kepler in a cellar or Spinoza in a garret, labouring for the good of men, as a picture of unselfish devotion, compared to this female prophet, whom, after our cruel kind, we have stoned, and whose "Rejected Stone" is our sole and sufficient punishment? Who can say that a woman who has been thus sent upon us for our sins, and whom we have crucified with the abject poverty of a hundred nocturnal dollars and the additional degradation of several hundred nocturnal and plauditory lunatics, has not learned in so severe a school to suffer and be strong, or that she has not earned the right to revile any woman or any set of women whom she may feel moved to revile, without protest or remonstrance. Let the aspersed virgins and matrons of California consider that this incrimination must be for their good, or a Dickinson would not give herself the pain of uttering it; and let them reflect that whereas, as Miss Dickinson herself puts it, be they as chaste as ice, as pure as snow, they shall not 'scape calumny, it is perhaps on the whole as well that the calumniator should be one like unto Miss Dickinson, to whose sibylline words a perverse generation of men attaches no weight and gives but little heed.—*New York World*.

The *Hartford Courant* claims that "next to the ministry of the Christian religion there is no nobler profession than that of the politician." As things go, there are frequently no ignobler professors than parsons and politicians.

NOT SO BAD AFTER ALL.—A Washington correspondent of the *Philadelphia Press*, speaking of the report of a member of Congress of an overland trip, says:—"We were pleased to learn from our friend a good account of the agricultural and industrial condition of the Mormons. Their painful labours, especially that of irrigation, their wealth, industry, police regulations, the unique character of their city, the capacity and architectural skill of their public buildings, their educational progress, the proof they give of having reclaimed one of nature's iron spots till it blossoms with civilization, ought to be fairly placed on the credit side of their account, against which stands the debit of polygamy. We are told that Gentiles do live pleasantly and safely there, and that in many respects the civilization of the place has been alandered. Of course, there is the despotism of the church, and the lie of their system of life, which must perish with the rushing westward advance. But no force of arms, no violence of legislation, is contemplated against these people." Now as soon as our friends can make up their minds that the "lie" and the "despotism" complained of are mere fictions of the imagination, they will feel still more comfortable concerning the Mormons.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

WEDNESDAY, DECEMBER 1, 1869.

SOLVED AT LAST.

A WRITER in the *New York Times* says, "Already Pacific Railways have solved two painful and exasperating problems—the 'Mormon question,' and the 'Indian question.'" Therefore, sound the loud timbrel, strike the clanging cymbals, twang the merry strings of the jolly banjo!

Solved! Two knotty problems solved! The latest discovery on the Indian question is its Quaker solution by treating those savages justly and honestly, and letting civilization, which has done them much more harm than good thus far, pass by them, respecting them and their institutions, instead of savagely attacking and uprooting and exterminating them, as heretofore. The presumption, therefore, fairly follows that the pursuance of a similar sensible policy towards the Mormons is the solution so very desirable, but so tardily arrived at.

If such be the case, then a correspondent of the *Chicago Journal*, who advocates the old ferocious, fire and sword, uprooting, and exterminating process, must have lagged behind the age, as he, in a Rip Van Winklish sort of a way, still hopes "that the strong arm of the Government will this winter do something to suppress the 'twin relic of barbarism,' and free this ignorant and stupid people from their manacles." Ignorant and stupid that correspondent must be indeed, provided he is not wilfully wicked. His squelching process is the true "relic of barbarism," and is worthy of the times of Pharoah, of Herod, of Nero, and similar enlightened notables of old, who were like-minded with him as to the best and shortest way to get rid of people not liked by them. Some people do possess an amazingly greater amount of ingenuity and ability than of good sense, though their stock of either is by no means boast-worthy.

J. J.

THE QUAKERS AND THE INDIANS.

With the administration of President Grant came the innovation of appointing Indian agents from among the members of the Quakers. Recently a joint delegation of that society, consisting of Benjamin Hallowell, of Baltimore yearly meeting; Franklin Haines, of New York yearly meeting; and John H. Dudley and Joseph Powell, of Philadelphia yearly meeting; were appointed by the general committees of those places to visit the Indians under the care of Friends, or Quakers, in the Northern Superintendency in the State of Nebraska. The delegation visited the Pawnee agency, the Iowa, Sacs and Foxes, Great Nemahaw reservation, the Otoes and Missouris, the Santee Sioux,

and the Winnebago and Omaha agencies. The delegation consider that one of the first efforts should be to effect a change in the Indian mode of living.

The Indians had plenty of complaints to make of the treatment received by them from the palefaces. On all the reservations the complaint was that the whites had swindled the savages and lied to them so often that no more confidence was felt in the civilized race. Rather a bad showing for civilization. Of the treaty for the sale of the Iowa lands the Indians "stated emphatically that they did not want the treaty ratified; it was made through a misunderstanding; they had been moved, and moved, and moved, and all they wished now was to remain where they are, have oxen and tools to work with, and a farmer to instruct them how to do for themselves." The Otoes were in great distress, the Government having failed to pay their annuities. The delegation say of the Santee Sioux, "These poor people have been so greatly deceived for many, many years by false professions and unfulfilled promises from the whites, and even from the Government, that the time does not seem to have arrived for them to feel confidence in the assurances we make them." A Winnebago Indian said teams and tools had been promised, but not supplied, hence his tribe could neither build houses nor cultivate the soil.

The delegation further say, "In every council we have held with them unfulfilled promises and treaty stipulations, and unsupplied pressing wants, are the great burdens of which they complain." One old chief, to manifest his sense of the "greenness" of a young Indian who was talking to a white commissioner, said, "Oh, he tells the truth; he has never seen a white man before." All the tribes visited by the Quaker Committee seemed anxious to pursue an agricultural life, and quite capable of accommodating themselves to civilized life, if they could only be secured in the possession of their lands. What remains to be done, therefore, is to treat them something like human beings and with some justice and reason. Of the past the *New York Tribune* says:—"The experiment of treating them with truth and justice has never been tried, and if only for the sake of our own reputation it seems high time to begin it."

The delegation in their report recommended the following improvements in the treatment of the Indians by the people and Government of the United States—"The national Government to comply faithfully and liberally with all its treaty stipulations with the different tribes; the Indians to be no more removed from their present reservations in Nebraska; to award the Indians personal rights, without which they can never fully appreciate the dignity of manhood; that lands should be allotted in severalty; that, as in Canada and Alaska, the law should protect them in their homes, and the graves of their fathers should be respected; civilization should pass by, the Indians remaining on their reservations; that no more land of any of the Indian reservation should be sold at present, and that some plan should be devised by which when it is sold, a control for a limited period by a judicious commission should be exercised over the character of purchasers, in order that exemplary, moral, industrious, and peaceable persons might be among and around them; that a sufficient number of industrial schools should be inaugurated to teach, besides a school education, the mechanic arts to the males; household duties, knitting and sewing to the females; that the Indians should be taught the English language prominently, to prepare them for citizenship; that the Indians should be supplied with teams and tools to break up their prairie land, to haul lumber,

build houses, and perform other duties of a similar character, under the supervision of a competent and judicious person, to encourage and instruct them. With these things supplied, the delegation in their report express their opinion that in a few years all the Indians mentioned would be self-supporting; that they would occupy a respectable position in civilization, enlightenment, and citizenship, and be powerful auxiliaries for extending civilization, enlightenment, and peaceful relations with the various tribes of the Western Indians.

J. J.

GETTING INTERESTED.—Some of the American papers have recommenced to publish lively pieces concerning Mormonism and the Mormons. That's right. It is time the papers did do something for their country, for mankind, and for the Kingdom of God. Mormonism is worth talking about considerably, and the newspapers will never have a better, more fertile, more interesting, and more promising subject. The Mormons don't care so very much whether the papers talk about Mormonism through good will or ill will. The editors can please themselves in that particular. It will be all the same to the truth, if not to them. Let them talk for love or hatred, so that they do talk about it. As one of old said—"Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: But the other of love, knowing that I am set for the defence of the Gospel. What then? Notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therefore do rejoice, yea, and will rejoice."

PRESUMPTIVE EVIDENCE.—The *Denver Tribune*, a religious paper, as everybody would have inferred, "finds the papers teeming with accounts of Mormon cruelties to the Gentiles, and a recital of incidents claimed to have come under the immediate notice of the writer." The *Tribune* pharisaically continues—"Most of these, we presume, are true, for it is well known that we have no particularly warm feelings for things in Utah, and are not apt to think they are better than reported."

Having "no particularly warm feelings for things in Utah" is an excellent reason why all the lies reported of the Mormons are true, rendering it almost impossible for that people to be not so bad as they are represented. That reason, however, is characteristically anti-Mormon, and the evidence naturally resultant from such reasoning is of a class commonly accepted not only as presumptive, but as conclusive, of the guilt of that people who are "everywhere spoken against."

But notwithstanding all this, the *Tribune* has actually nailed one anti-Mormon lie to the counter, because it related to things and persons professedly connected with Denver, which things the *Tribune* knows are fictions, as represented. Liars are very apt to hurt somebody they did not intend to hurt. But what a pity the *Tribune's* rule of presumptive evidence should thus be rendered null and void! Ah! It is to be feared that nothing but truth and righteousnes will endure to the end.

"BETWEEN TWO STOOLS."—Every man should stand plainly for the work of God or against it, for even the opponents thereof dislike, if they do not despise,

those persons who attempt to sit astride the fence. A Salt Lake City correspondent of a Chicago paper, speaking of some persons who were recently excommunicated from the Church, says, "While we Gentiles rejoice at the little spasmodic efforts of those editors for free thought, yet we have not much sympathy for them, for they still believe in Mormonism—in the divinity of Joseph Smith's bible, and polygamy, and advocate them." Thus, any one who tries to sit between two stools is very apt to fall to the ground, and, what is worse, pity for him is not often very plentiful, even by those who encouraged him to try the experiment.

INTERVIEWED.—A Philadelphia reporter recently "interviewed," Elder Brigham Young, junr., and was sensible enough to make out thereby a couple of columns of matter much more instructive and edifying to the public than is the result of most of the "interviews" published in the transatlantic papers.

THOU HYPOCRITE.—The New York *Tribune* thinks it would not be amiss in President Grant to send instructions to the military officer commanding in Utah, and to the civil functionaries in that Territory, to take especial care that peaceable citizens are protected in life and person against the power of the Mormons. The *Tribune* knows well enough that there always has been in Utah better protection to life, property, and person than in any other western Territory or State. If the *Tribune* man were to read the Bible a little, it might not do him any harm. The following passage might have been written for his especial individual instruction—"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

THE DOCTRINE AND COVENANTS.—The new edition of the *Doctrine and Covenants* is now ready, bound in morocco extra; calf, gilt edges; or roan.

CORRESPONDENCE.

AMERICA.

S. L. City, Nov. 9, 1869.

Elder Albert Carrington.

Dear Brother—I congratulate you on your success in forwarding emigrants this year. The people you send come through like a dream, by steam and rail, compared to when I returned from my English mission.

Oct. 27th, I started with President Young, our party being composed of twelve brethren and two sisters. We held twenty-seven meetings in twenty towns, and returned Nov. 6th. Our meetings averaged from two to three hours. Our audiences were generally composed of all that could get into the house and around it. The people are rejoiced in an abundance of wheat,

potatoes, and other vegetables; the oats, barley, and corn being lessened by grasshoppers. I never enjoyed a better feeling among the Saints, who seemed determined to learn everything they could from our instructions. President Young was much fatigued with his journey and labours, as he drove his own carriage, and the last three days he drove forty-five miles a day. At Manti, I visited a fair of domestic manufactured articles. I was greatly delighted with the achievements of our sisters with the manufacture of flannels, lineseys, and jeans, all from the wooden wheel and one spindle. There were also a great variety of articles produced from cotton by our sisters; also straw work in hats, bon-

nets, and trimmings, of rare beauty, which speaks well for what might be done. The grain and vegetables on exhibition were of the best quality.

Zion's Co-operative Mercantile Institution has established a drug store. Twelve miles of rails have been laid on the Utah Central. They would move forward at the rate of four miles per week, if they were not detained for want of iron. A station will be established at Kaysville early next week, where coal will be delivered for sale, and the business of conveying passengers will commence. The brethren seem much delighted with going on their missions to the States.

Very respectfully,

GEO. A. SMITH.

ENGLAND.

26, Tenby-street; Birmingham.

Nov. 17, 1869.

President A. Carrington.

Dear Brother—I have divided the Conference into two districts, and Brother Eldredge takes one and my brother Charles the other. I take a roving commission to myself, traveling where most needed, and where likely to do the most good. The Saints are very kind, and as a general thing are striving to live their religion. Now that cold weather has fairly set in, we are confined entirely to in-door preaching. We have twelve meeting rooms in the Conference, where meetings are held on Sundays, as well as evening meetings during the week. The Saints are visited once each week at their houses by the visiting officers, except in some places where the scattered condition of the Saints renders it impossible, especially in Staffordshire, and part of Worcestershire. I intend starting in a day or two to hunt up

some that as yet I have not been able to visit.

The Saints, with few exceptions, are very successful in obtaining employment, but they get but little money. In Birmingham we have an excellent choir, also a well-established Sunday school, under the management of Elders Moore and Jarvis. We baptize now and then, and many seem to be secretly investigating the principles of our holy religion. What the result will be, is for the future to reveal.

The Saints generally are rejoicing in the work of God, and Brothers Eldredge and Charles are united with me in trying to do what we can for the benefit of the Saints and in bearing testimony to the world. The Lord has been with us, and He will continue with us if we do right.

Brother Eldredge started out on the 6th through Hereford and Worcestershire, to be gone a month. Charles is travelling in this vicinity. I am with him as often as convenient, but the Conference is so large, that we have to separate in order to visit the Saints as often as possible.

In conclusion, I will say that I rejoice in the work of the Lord, and feel proud of Zion and her institutions. For verily she is beginning to put on her beautiful garments, and will ere long be the pride of mother earth. For she will continue to increase in might, power, and dominion, while her enemies will sink into insignificance.

May the God of our fathers be with you, Brother Carrington, that under your guidance the work of God may prosper in these lands. is the prayer of your Brother in the Gospel of peace,
A. P. SHUMWAY.

UTAH NEWS.

The following are from the *Deseret News* to Nov. 9:—

The massive rock store of Brother Asmusen's was progressing rapidly.

The fall weather has been splendid at Salt Lake, remarkably fine and mild.

The work of plastering the outside of the Theatre walls was going on vigorously.

Mr. Wm. Moore, of the firm of Tapscott and Co., Liverpool, was paying a passing visit to Salt Lake, on his way to the Pacific.

Bishop W. W. Cluff said the Coalville and Echo railroad was expected to be ready for the rails about the middle of December.

A 20-horse power steam sawmill, the property of Brother Willis Copeland, was en route from the city to Indian Creek, Beaver county.

The semi-annual Conference of the Southern Mission commenced at St. George, Nov. 5. There was a large concourse of people in attendance.

Henry Case, noticed in our last as killed on the Union Pacific R.R., had been working in connection with the construction train since last May, instead of only three weeks prior to the time of his death.

Elder James Needham, returned missionary, was suffering from symptoms of lung fever, Nov. 3. He had been confined to his bed for several days. Affections of the lungs are not uncommon in England, sometimes taking off the sufferers—back to Zion.

Dr. Anderson, assisted by Drs. Fowler, Richards, Tait and Young, successfully accomplished the operation of lithotomy, the third in the history of the Territory, upon a five year old son of Geo. Badley, 10th Ward, Nov. 4. The stone removed was one and a fourth by three-fourths inches, and of the shape of a pigeon's egg. Chloroform was used.

Bishop L. E. Harrington, of American Fork, reports the health of that place very good, crops excellent, co-operation flourishing. One Sunday and three day schools were thriving. Meetings well attended. About 100 men, aided by legislative appropriation and private donations, were busy, improving the road between American Fork and Pleasant Grove, a work much needed.

R. F. Goold, of Washington, reported, Oct. 25, good health there during the summer, wheat crop light, owing to the grasshoppers, corn crop reduced one-third by worms, cotton crop light, peach and grape crop large, apple crop medium, figs a few, excellent time for fruit drying, the summer very hot and dry, a good spirit among the people, Female Relief Society flourishing and determined to build a hall for its use, rock and other material already on the ground.

Brother John Freckleton, of Newtown (Goshen), says that all the settlers but one had removed to their new location, and would shortly remove their large schoolhouse. Good crops were raised the past season, and co-operation and the Female Relief Society were flourishing. Brother Henry L. Cook, having contracted a disease of the leg, necessitating amputation, Dr. Roberts, of Provo, performed that rather unpleasant operation, and the sufferer was doing well, though getting towards seventy years of age.

Grantsville Woollen Factory, situated about the centre of Tooele Valley, about twelve miles from Grantsville, two from E. T., and ten from Tooele city, commenced work in the latter part of October. The building is 90 x 60 feet, and is nicely finished. The machinery, of the very best, was purchased from President Young. It is a co-operative concern, with Bishop Rowberry as President. Brother James Rathall has the superintendence and management of the factory.

In the afternoon of Nov. 2, John George, son of James and Mary Robbins, of the Elephant Corral, opposite the Eighth Ward Square, was hunting stock, about half a mile south of President Young's mill, and was thrown from his horse and dragged two or three hundred yards with his foot in the strap of the stirrup, his skull being fractured, and other injuries of so serious a character being inflicted, that he died in a few minutes. The deceased was nine years and eleven months old. He was borne at Boyle, Leamington Spa, Warwickshire, England.

Fifteen Indians, supposed to be Navajos, before daylight, October 31, took twenty horses and mules out of the yards and stables of Kanarra, and shot two, and stole about fourteen from the Cedar field. Twenty men started in pursuit, mostly from Kanarra, another party went from Cedar, and a third from Parowan. The Indians were followed about fifty miles, overtaken in the night, fired on at about seventy yards, and dispersed, leaving their provisions and camp equipage, though escaping with four horses and two colts. Twenty-one animals were recovered, and nine others were found killed on the way. Another raid was made, on the evening of Nov. 2, on horses and mules belonging to Parowan, when fifteen animals were taken, the thieves going up Summit Creek cañon. A party of men went in pursuit. Bishop Dame sent the following dispatch, Nov. 4:—"Our first company of boys that went after horses taken by Indians, returned at four this morning, and brought thirty-three head of horses, belonging to Harmony, Hamilton, Cedar, and Parowan. The boys are well, thank God. About one hundred and twenty-five horses and mules were taken altogether from this place, Cedar, Harmony and Hamilton."

The following are from the *Salt Lake Telegraph* to Nov. 6:—

Mr. and Mrs. Stenhouse left Salt Lake City, Nov. 3, for San Francisco.

Thomas Carlsons was knocked down by his team in Salt Lake City, Nov. 5, his head was cut and one of his hands injured. Franky, a six year old son of Frank Pitman, was thrown out of the wagon, and his head was badly cut.

Tracklaying on the Utah Central had been considerably delayed for lack of iron. A corps of 150 men, well organized, push on the tracklaying. The construction train is fitted up with beds for the men, and cooking arrangements for their meals. A mile of tracklaying per day is usual. The track was expected to be near Kayville by Nov. 6.

J. H. Beadle, connected with a paper issued at Corinne, published a most atrocious slander on Judge S. Smith, of Box Elder County. As some youths cannot bear to hear their parents vilified, Hyrum Smith, a son of Judge Smith, undertook to physically punish Beadle for the slander. Young Smith was arrested, and taken before Alderman Packer, where he pleaded guilty to the assault, and gave his reason for it. He was fined \$50 and costs. The slanderer goes free, having escaped with the whipping only. This is one of the "attempted assassinations," published in certain Liverpool and other papers.

SUMMARY OF NEWS.

A lovefeast, with all the modern improvements, has been enjoyed by General Grant among the Methodists of Philadelphia, to the great delight and astonishment of the Quakers.

Gen. Sully, Indian Superintendent, has recently by treaty consigned the best part of Bitter Root Valley as a reservation to the Flathead Indians. The Montanans are highly indignant at the transaction.

Sambo is particularly rantankerous about now at Washington, D.C. The victims of his reckless lust are mostly white girls and women, varying from 10 to 70 years of age. Lynch law frequently overtakes him for these crimes.

The New York "Star" heads a column thus:—"One day's crime; the usual predatory record of a great city; murders, burglaries, assaults, thefts, and highway robberies; illustrations of every shade of criminal daring." Then follows the long dark catalogue in detail.

Jahiel Slab remarks that Grant is the owl, Sumner the peacock, Sprague the guinea hen, Ben Butler the hyena, Wendell Phillips the wolf, Colfax the weasel, Jesse Grant the kangaroo, and Forney the ass of the United States nation. The lions and eagles are all dead. What's Fisk, and what's Corbin?

General Butler was interviewed by a Milwaukee reporter with the following result:—"I don't know anything. The papers have told more about me than I know myself. Hang the papers anyway, and doubly hang these interview reporters. If God ever made a nuisance they constitute one. I mean nothing personal, but you may make it so if you wish. I have not a word to say about politics, the state of the country, or finances now. I did not come out here for any such purpose."

George Wilkes says Dr. Brown-Sequard says Louis Napoleon will die within six or twelve months. —A Belgian editor says "cloister scandals" are so abundant that they should be published as a true reflex of the times; but he will publish them in a supplement in Latin, and for the especial edification of the men. So the girls and women must let the Latin supplement alone. —The Springfield "Republican" says:—"Even that great national spittoon—the city of New York—will be cleaned out before many years, soon as it is nasty enough." —The Vermont railroad corporation are monopolizing the State politics to an alarming degree. —An Irishman in Massachusetts insisted on his right to vote because he had been sent to jail for drunkenness, which, he considered, made him a citizen. —Parliament, the ensuing session, has "several great social problems" to deliberate upon. —A train on the Mont Cenis Railway got off the rails, and a terrible accident was narrowly avoided. —San Francisco has one divorce per day. —A Cincinnati paper says haughty culture is taught in the young ladies' seminaries of that city. —The Japanese no longer call outsiders foreign devils. —Two-thirds of the New York schoolboys smoke pipe or cigar. —Street tramways are extending in London. —A Wrexham husband ran from his wife because she wanted money. She and her son ran after him, brought him to earth as he was scaling a wall, and cut out his pocket, money and all. Women's rights is the order of the day. —Hair combs are made of old boots in Paris. —A negro was whipped to death and skinned by a band of desperadoes in Georgia lately. —A Newark couple were lately married and divorced between two suns. Quick and warm work, that. —Gold mining in Scotland, with excessive taxation, yields 5s. to 20s. per day. —A London infant rolled out of bed head first into a pail, and was drowned in three pints of water. —A London boy of four years died from the effects of drinking hot water from the spout of a tea-kettle. —Liverpool steamers want more dock accommodation. —Of the 999 prelates at the Ecumenical the Latin races will number three to one of all other races. —Military offences in the British army exhibit a steady and progressive increase, the chief being from drunkenness. —Pauperism in London is rapidly on the increase. —Manchester is threatened with a plethora of street railroads. —Oswald and Co's ship-building establishment, Pallion, near Newcastle-on-Tyne, was burnt up Nov. 18; damage £30,000 to £40,000; 300 men thrown out of employment. —The leading Catholic bishops of France and Germany are opposed to the doctrine of the personal infallibility of the Pope. —The late Earl Derby left to his servants legacies in the proportion of one-sixth of their wages during their time of service with him. There is pleasure in working for a generous employer. —Carnarvon Castle is to be materially improved. —The Marquis of Westminster has thrown open to the public his park near Chester. —Vain English parsons "purchase worthless degrees from the so-called universities in Germany and the United States." —Rev. H. Hayman has been elected head Master of Rugby School, vacated by Dr. Temple. —Fourteen distinct lines of tramway are agitated for Birmingham and vicinity. —British officers are drilling and organizing the Persian army. —"Penny dinners," with Australian meat, can be had in London. —They perform oratorios in circuses on Sunday evenings at Manchester. —Lord Foley died suddenly in Paris, Nov. 21. —Calcraft, the hangman, is wearing out. It is suggested that he be superannuated. —Beecher says if women were to go to Congress they never could be worse than men have been. —The "Illustrated Times" says there are "an immense number of men and women who have not, and cannot have, any domestic life at all." Sad confession. —Dr. Guthrie condemns club life, and says "the true foundation stone of society is the hearthstone." Right again. —Women are to be admitted in future to the classes of the Edinburgh school of arts. —The Winnipeg people, British America, are rebelling against being Dominionized. —Twenty thousand miners of Lancashire, Cheshire, and North Wales want increase of wages. —Vienna has had a tremendous storm, doing immense damage. —Glasgow had a dense fog Nov. 23. —Some nocturnal vandals have cut in two each of 3,400 fir trees, worth £2,000, at Mr. Smith's nurseries, Worcester. —At Heapey 500 persons quarreled with the incumbent, left the Established Church of England, and joined the Free Church. —O'Donovan Rossa, a bold Fenian convict, has been elected M.P. for Tipperary, in spite of the priests. —Nov. 16, considerable of an earthquake occurred at Biskra, Seriana, and Sidi-Okba, Algiers. —Liverpool rejoices over a judicial decision adverse to bicycles running on the side walks. —Forty workmen were killed and 20 wounded by a vessel running against some bridge scaffolding on the Rhine. —The French elections terminated peaceably in the return of candidates opposed to the personal government of Napoleon. —Nineteen men were recently suffocated through fire in a French coalpit. —The Princess of Wales gave birth to a daughter Nov. 26. —Rear Admiral Stewart and General Wool, U.S.A. are dead.